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THE JEWISH CHRONICLE,

PUBLISHED UNDER THE DIRECTION

OF THE

American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

AUGUST, 1844.

NOTICES.

✍ To prevent misapprehension, we here repeat the intimation made in our number for June, that, although for the sake of uniformity, our periodical is numbered from the commencement of the New Series, it will yet be furnished, as a matter of course, to all our old friends to the term of their present subscriptions.

✍ As it is deemed desirable to obtain as accurate a list as possible of the Christian Israelites in this City, and throughout the United States, communications on the subject, *specifying in every instance, the name, residence, and occupation of the party, with the name of the Christian Minister, by whom the ordinance of baptism was administered*, are hereby very earnestly solicited, and may be addressed to the Corresponding Secretary of the Am. Soc. for Meliorating the Condition of the Jews, No. 23 Nassau-street, N. Y.

Editors throughout the country are respectfully requested to aid us in giving this notice a wide circulation.

JOHN LILLIE, *Cor. Sec.*

THE RESTORATION OF THE JEWS.

"*The Circular Letter of the New York Baptist Association, 1844*," from the pen of the REV. DR. CONE, to which reference was made in our last number, contains an excellent specimen of the scriptural evidence in support of the above doctrine, to-

gether with answers to some of the more prominent objections. We would gladly give the whole, but must restrict ourselves to a few extracts.

"In accordance with established usage, and with the hope of being profitable to you, our Annual Address is presented for your prayer-

ful consideration. The subject of this Address is **THE RESTORATION OF THE JEWS**; and the obligations and responsibilities which rest upon us in reference to the descendants of Abraham, the friend of God. We have been somewhat surprised, in looking over the Minutes of the Body since its organization in 1791, that while almost every other doctrine and duty embraced in our confession of faith has been earnestly pressed upon your immediate attention, this topic has been entirely neglected, or perhaps intentionally disregarded. And why is this? Are the Scriptures silent upon the subject? Is the *return* of backsliding Israel a matter of no importance? Is it presumed that God will accomplish the work without human instrumentality, by the miraculous interposition of his own Almighty arm, as in the days when he brought them out of the land of Egypt? Have we folded our arms in silent and undisturbed complacency, saying 'the set time to favour the Jews is not yet come;' or have we unhappily lived under the influence of that baleful *prejudice* which has so long shut up the tender mercies of the rest of the human family towards them, and which has seemed to grudge them even the sympathy of a tear? Brethren, let us examine these things, and examine ourselves too, carefully and candidly, in the light of divine truth, till each shall say, in the language of a Hebrew of the Hebrews, 'Lord, what wilt thou have me to do?'

"The Jews have unquestionably a fee simple title to Palestine, against the world; hence it is called in the bible emphatically **THEIR LAND**. They inherit from the father of the faithful, and he received it directly from the Creator

and Proprietor of the universe. The deed of gift is recorded with the pen of inspiration in the seventeenth chapter of the book of Genesis, in these remarkable words: 'I am the Almighty God; walk before me and be thou perfect. Thy name shall be Abraham, for a father of many nations have I made thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, **ALL THE LAND OF CANAAN**, for an *everlasting possession*.' This promise of the unchangeable Jehovah is constantly styled an *everlasting covenant*; 'the word which he commanded to a thousand generations;' which covenant, in the language of the 105th Psalm, 'he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an *everlasting covenant*, saying, unto thee will I give the land of Canaan, the lot of your inheritance.'

"We are well aware that many good men are opposed to all expositions of the sacred writings which indicate the *literal return* of the Jews to Canaan. They suppose that the passages relating to *Jerusalem, returning to Zion, the salvation of Israel, dwelling in the land, &c.*, are to be understood *spiritually*; and that they teach the conversion of the Jews in *their dispersed state*; and their union with Gospel churches among the Gentiles; and that all the promises of *restoration* to the land of their fathers and to the favor of the God of Abraham, will be fully accomplished, when the Jews shall be made willing to renounce Judaism, and embrace christianity. But such explanations seem to be entirely inconsistent with the uniform conduct of Jehovah towards them. He promised Abraham a son when he

was a hundred years old; he promised to put his descendants in possession of the land of Canaan, when he was a *solitary stranger* there; he promised to bring back Israel after seventy years captivity; he promised that Messiah should be born of a *virgin*; all these, and many other promises were *literally fulfilled*, and why should not their return to Judea, described in language equally precise and strong, be also *literally fulfilled*? To call God's promises in question, because of seeming impossibilities, was one of the greatest sins ever charged upon the Jews; and when the Sadducees *erred* touching the resurrection, they were severely reproached for 'not knowing the scripture, nor the power of God.' Matt. xxii. 29. May we never fall into the like condemnation!

"Our views upon this subject are yet more confirmed by their miraculous preservation. Although scattered among all nations, the Jews remain a *distinct people*; it is the wonder of the world; 'the observed of all observers.' Other nations, more numerous and more powerful, have either melted away entirely, or have been lost in the general mass of mankind; while *they stand alone*, like a rock in the ocean, unmingled with the surrounding waters, reserved by Divine Providence to display the glory of Israel's God in the *restoration* of his favoured nation.

"It is objected, 'since the number of Jews at present known to exist, and pertaining only to the *two tribes*, is as large as was that of the entire nation during the occupancy of Judea; that if the lost tribes have proportionably increased, and should also be restored and *re-united* with Judah and Benjamin, then the land of their fathers could

not sustain them: it is too strait for them to dwell in, and is, besides, barren and unfruitful.' To this we reply, that God can make the barren desert a fruitful field, and the wilderness like the garden of the Lord. He will give his people according to his ancient promise, 'the former and the latter rain; he will revisit their land and water it, and greatly enrich it with the river of God, which is full of water; he will make it soft with showers, and crown the year with goodness; his paths shall drop fatness, and then shall the pastures be clothed with flocks, and the valleys be covered over with corn.' Ps. lxxv. 'Hath the rain a father, or who hath begotten the drops of the dew?' Surely the objector forgets that the 'springs of the sea, the treasures of snow, and hail, and rain, which cause the earth to give seed to the sower, and bread to the eater, all belong unto God; and can satisfy the desolate and waste ground, and cause the bud of the tender herb to spring forth.' Job xxxviii. As to the extent of the territory, we appeal to Deut. xi. 24: 'From the wilderness and Lebanon, from the river Euphrates even unto the uttermost sea, shall your coast be.' Now since Israel never possessed the half of the boundaries, even in the palmiest days of David or Solomon, the promise is *yet to be fulfilled* in all its glorious amplitude. Not one jot or tittle of all that is recorded upon the page of inspiration touching his people, *shall fail*, for the word of the Lord hath spoken it. And by comparing Deut. xi. 24. Dan. xii. 1. Rom. xi. 25—27. Jer. li. 5. Rev. xviii. 4. Rev. xvi. 12, with the parallel passages, it will appear, that when the sixth vial 'is poured out upon

the great river Euphrates, and the water thereof shall be dried up that the way of the kings of the East might be prepared—that at that period, Michael, the great prince, who standeth for the children of Daniel's people, *the Jews*, SHALL DELIVER THEM, 'even every one that shall be found written in the book.' The way of salvation shall be opened for the kings of the East; India, and Burmah, and Siam, and China, shall come to the brightness of Messiah's rising. As Mahomedanism and Popery sink, the Jews shall arise and be gathered in with the fulness of the Gentiles. Correct views upon this subject are of great importance in preserving the mind from *fanaticism*, and from building theories upon single texts of scripture, to the exclusion of the great system of prophecy, and the general analogy of faith. Oh! how much unprofitable bodily excitement and mental anguish, and even madness, would have been spared of late, had preachers understood the bible doctrine of the *restoration of the Jews*; and whether that restoration be interpreted to mean, *national* or *spiritual*, or *both*, still it must be accomplished BEFORE THE EARTH CAN BE BURNED UP.

"It is also worthy of note that the Jews are a typical people, and while the types of the ceremonial law have been fulfilled in the obedience, sufferings, death and intercession of our great High Priest; the Jews must return to their own land, there to abide, or they would be an imperfect *type* of *spiritual Israel* in their perseverance through grace to glory. Our argument is, that if *spiritual Israel* on the ground of Jehovah's promise, shall possess forever the

heavenly "Canaan, 'the rest that remaineth for the people of God;' then this glorious truth is only adequately shadowed forth by the *literal restoration of national Israel to the earthly Canaan*; and the one can no more fail than the other.

"What then is our duty in reference to the Seed of Abraham? We must send them the gospel of Christ, in which alone life and immortality are brought to light. We must send them the living teacher, for how can they hear without a preacher, and how can he preach except he be sent? We must give them the bible, the whole bible; the New Testament as well as the Old, that they may read for themselves, and see that all things written in the book of Moses, and the prophets, and in the Psalms concerning Jesus of Nazareth, have been fulfilled; we must pray for them fervently and frequently, and statedly. Christians have for years united in praying for the conversion of the heathen world—why should we not have a concert of prayer for the poor, despised, and blinded Jew? We must think kindly of them, and act kindly towards them, and seek in every possible way to do them good, and make it manifest that we care for their souls.

"We should bear in mind continually that the apostles and first preachers of Christ's gospel *were Jews*. They were devoted and successful preachers. The *world* has never seen such missionaries, and will never be converted until God shall give us such missionaries again. Think of the labors of the great apostle to the gentiles, and hear him say, 'I have great heaviness in my heart for my brethren, my kinsmen according to

the flesh;" and then inquire, have we sympathized with Paul the aged—Paul the devoted—when we have meditated upon the condition of his kinsmen?

"Finally, beloved brethren, we hope that the suggestions we have made, will at least produce so much solicitude with reference to the path of duty, as to induce you carefully and scripturally to investigate the subject; and that we may stir up your pure minds by way of remembrance, we entreat you to meditate upon the fact, that He who died the just for the unjust, that he might bring us to God; He who ever liveth at the right hand of the Father to make intercession for us; Jesus Christ, the only and all sufficient Saviour, both of Jew and Gentile; was himself an *Israelite*, of the tribe of Judah, of the house of David. If the king of Israel once anxiously inquired whether there were any still alive to whom he could 'shew kindness for Jonathan's sake,' shall we forget, or because of our gentile fulness, neglect to inquire whether there are not many of his kinsmen according to the flesh, who, though scattered and peeled, *yet live*;—to whom we might and ought to show kindness *for the sake of Jesus*?"

THE CLAIMS OF THE JEWS.

It was mentioned in our last, that the Rev. Dr. McCarrell, of Newburgh, had delivered a Lecture on the Jews, before the Synod of the Associate Reformed Church, at its recent session in this city. Having been kindly favoured with the loan of the manuscript, we propose to transfer the substance of the discourse to our pages.

The text was Rom. x. 1;—*"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."* After a few words of introduction, the lecturer proceeded thus:—

"1. In pleading the claims of Israel, I would first protest against the too common sentiment, which treats them as outcasts from the common sympathies of man; which makes them a proverb and a byeword, a hissing, and an astonishment among all the nations of the earth. True, they have deserved this for their sins, and thus the scriptures are fulfilled; but, if desert of afflictions will excuse our sympathies, then we may withhold them from every human woe, for all is the consequence of sin, and the subject of divine prediction. They have claims upon our sympathies and prayers, and exertions, in common with all, who, rejecting the only Saviour, are exposed to eternal death. 'He that believeth not on the Son of God shall not see life, but the wrath of God abideth on him.' This perdition is aggravated by the consideration, that repentance and remission of sins in the name of Jesus was commanded to be preached among all nations, *beginning at Jerusalem*. To whom much is given, of them will much be required. And all this unutterable misery passes upon ten millions of Jews every thirty years. While I speak, they are entering under the fearful anathema, which they have invoked upon themselves and their children, into the world of woe. If the misery of one lost soul can neither be computed nor conceived, what can be said of it when multiplied by the hundreds of millions, whose deplorable doom swells the amount of human wretchedness? No

marvel that the tender-hearted Apostle, in viewing their misery in unbelief, protests, 'I speak the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great grief and continual sorrow in my heart for my brethren, my kinsmen according to the flesh.' He knew their misery and guilt, for he had himself been partaker with them; 'for I myself also was willing to be anathema from Christ.' How long has the dreadful imprecation been fulfilled, 'His blood be upon us and upon our children?' And must sin and death prey upon this devoted race forever? Are there none to throw themselves between the living and the dead, and to pray, 'Spare thy people, O Lord, and give not thine heritage to reproach?'

"2. Not only have the sons of Israel an equal claim with others upon our sympathy and prayers, and exertions for their salvation; they are a peculiar people, and their claims are peculiar. 'What advantage then hath the Jew? and what profit is there of circumcision? Much every way; chiefly because that unto them were committed *the Oracles of God*.' They have been made trustees of the human race, to preserve unimpaired and to distribute through the world the words of eternal life. The decalogue was given immediately to the whole nation by Jehovah himself, amid the most awful displays of divine power and majesty; and through the ministry of holy men of old who spake, and wrote, as they were moved by the Holy Ghost, the whole of divine revelation was given to them, the Old Testament in Hebrew and Chaldee, and the New Testament in Greek. Their sacred language carries us

back to the infancy of our race, and of the created universe itself, when God conversed with Adam in innocency, and in Eden, in the Hebrew tongue, and Adam gave names to every living thing. In this and in the Chaldee, a kindred dialect, all the revelations of God to man were given and recorded, until the period of the New Testament; and then, although the language of the revelation was Greek, to suit the expansion of the Church when the Gentiles are brought into it, the revelations themselves are given to Jews. The Apostles and other inspired writers of the New Testament were Jews. The only Scriptures under heaven, which claim to be a revelation from God, and which do not bear the visible brand of imposture upon them, are those containing the Oracles of God delivered to Jews. These Scriptures have stood the test of thousands of years, and not only survived every attack, which power and authority, and learning, and talents could make upon them, but have come out of every trial with increased manifestation of their divine origin, and their indubitable truth. This consideration has the form of a double motive. It appeals to our sympathy and to our gratitude; to our sympathy, because the great mass of those to whom the Scriptures were given, on account of the vail of unbelief which is upon their hearts, cannot see the things contained in their own sacred writings; 'Blindness in part is happened unto Israel, until the fulness of the Gentiles be brought in, and so all Israel shall be saved; as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob,' Rom. 11: 25-26;—to our gratitude, for to

them we are indebted for the bible, the charter of all our privileges and hopes. With the Scriptures are associated all blessings for the life that now is, and for that which is to come. Where no vision is the people perish. If any can compete the value of those blessings, which distinguish our lot from that of the nations, which are sitting in the land of darkness, and the shadow of death, and which we desire and enjoy through the holy scriptures, then may we understand the gratitude we owe to Jews, under God, as his amanuenses and almoners in recording and distributing the word of eternal life.

"3. Their relation to the covenants and the church gives them an especial claim to our sympathy. So thought Paul. 'I have continual sorrow in my heart for my brethren, my kinsmen according to the flesh, to whom belongeth the adoption, and the glory, and the covenants, and the giving of the law, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever; amen.' Rom. ix. 1.

"The *adoption* is theirs. 'Israel is my first born; out of Egypt have I called my son.' 'I have nourished and brought up children.' Although all who believe are the children of Abraham, and heirs according to the promise, yet Israel is the first born, and in all things has the pre-eminence. The promise to Abraham was, 'In thee and thy seed shall all the families of the earth be blessed.' The church of God is their own olive tree, of which they are the natural branches. And although some branches have been broken off, and Gentiles have been graft-

ed into the good olive tree, yet God is able to graft them again into their own olive tree; Rom. xi. In that glorious family of which God is the father, and Christ the elder brother, and all the redeemed on earth, and in heaven, are brethren, the Jews are next to the Messiah, and first in usefulness and honour. An inspired description of heaven is 'to sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.' If pre-eminence among his brethren, and a double portion of the paternal inheritance, were privileges of the first born, the redeemed among the Gentiles will rejoice to yield the precedency to their elder brethren in the family of Christ. If it be a high honour, conferred upon all the redeemed among men, that the Lord of glory is not ashamed to call them brethren, that honour was first conferred on Jews. 'Goto my brethren, and tell them that I go to my father and your father, and to my God and your God.' But where are now the first born sons of God? Alas! how fallen! 'O, Israel, thou hast destroyed thyself, but in me is thy help found.' Who would not unite with the Apostle and say, 'My heart's desire and prayer to God for Israel, is that they might be saved?'"

(*To be Continued.*)

LETTER FROM THE BRITISH SOCIETY.

NO. 1 CRESCENT PLACE

Blackfriars, London, May 21, 1844.

DEAR SIR:

Your letter arrived just previous to the meeting of a sub-committee, and was received by them with

very deep and lively interest. They were anxious that I should immediately express to you the pleasure they feel in this opening of a correspondence, from which they hope, that the cause, in which we are unitedly engaged, will derive essential benefit. Our only regret is, that we are not at present in circumstances to render you the help you solicit. I hope at no distant day, that means may be adopted for raising up and preparing young men of talent and piety for missionary work among our elder brethren, the Jews. At present, the resources of this society are very slender. The churches in our land do not yet feel the pressure of Israel's claim, although there are many indications that that claim is far better understood than it was; and certainly, where holy and wise effort is made among the Jews, there are signs of divine approval. Our missionaries in London, Bristol and Birmingham, furnish us in their journals details at once painful, and hopeful. Ignorance, insensibility, and traditional bondage, are, I trust, yielding to persevering christian kindness and exertion under the guidance and blessing of the God of Abraham; and our need, as well as yours, is, more faithful labourers in the whitening field. We too are looking for one to visit the churches through the land, in the hope of exciting their zeal, and obtaining their support. We have published hitherto only selections from the word of God in Hebrew, German and English; the Epistle to the Hebrews in Hebrew, and our Lord's sermon on the mount. The latter publication was undertaken, at the earnest entreaty of a pious young christian Jew, (the

son of a Jew eminent among his brethren,) whose mind was first awakened and led into the way of truth, by his having gone into a church, and having heard a part of that sermon read as the lesson of the day. He is now a member of a congregational church, and a gratuitous agent of the Society in a large town.* You will observe that some of them are stitched, so as to allow a few words to be written, if thought desirable, and then to be enclosed in envelopes. Thus we have sent several to the more wealthy and respectable Jews—a class to which we are very anxious to obtain access. A course of lectures on subjects connected with the conversion of the Jews, excited a good deal of interest, and we have much pleasure in forwarding you a copy of them, and also a few of our tracts. You cannot do us a greater favor than by frequently communicating with us, on a subject which ought to fill our hearts and hands—but on which we feel that we need much of stimulus and much of counsel. Christians have been unduly influenced by individual instances of imposture, and need to have the motives of the gospel—and the promises of an unchanging God brought to bear on the cause of Israel, and how constraining are those motives—how precious those promises! We have

* "I well remember what an overwhelming effect it had on my mind, when I was first led in the providence of God, to read the fifth, sixth and seventh chapters of St. Matthew's Gospel. I then looked with astonishment on those called christians, and was led to inquire if these were really the doctrines they professed to believe!"—*Herschell on the Jews.*

monthly and quarterly prayer meetings for the Jews, and an agreement among many christians, to devote a portion of every Saturday morning to special intercession for the spiritual good of Israel—and I believe that prayer is far more generally poured out for them, than for many years it has been. "Zion, whom no man careth for." O, may this no more be our reproach! Let reverence for the nation—pity for the individuals perishing with the Book that testifies of Jesus in their hands, and zeal for a Saviour, dishonoured by the unbelief of every unconverted Jew we meet, bear us onward in the course to which the mercy of God has directed us. We feel it to be a course of peculiar difficulty, and oft-times disappointment and discouragement overtake us—but the promises are all yea and amen in Christ Jesus; and what promises so clear, as those which assure us of mercy for "the remnant according to the election of grace" now, and of the ingathering of the nation, when the Lord shall take to himself His great power and reign? Excuse me, dear Sir, that I have thus at length addressed you, and believe me, with christian respect and love,

Your most unworthy coadjutor,
 GEORGE YONGE,
Rest. Secretary.

THE NINTH DAY OF AB.

In "*The Festivals of the Lord*," a Jewish publication, which lately appeared in London, is an article on this *infaustus dies*, the 25th of July, so dark in the annals of Jerusalem. The writer claims it as a national distinction, that the Jews are the only people

who keep up the memory of past disaster, defeat, and ignominy, as carefully as they celebrate the seasons of their ancient triumphs, and then remarks:—

"But, resigned though we be, though we submit without a murmur to the decree which His justice has pronounced against us, yet we cannot forget, that we once possessed a city, 'beautiful for situation the joy of the whole earth.' Like the inspired Psalmist, we are forced to exclaim, 'If I forget thee, Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth' (Psalm cxxxvii. 5, 6). For when Jerusalem was lost to us, when its holy temple was destroyed, we lost all that could be most dear to us as a nation, and as individuals. The land which the Deity himself had bestowed on our fathers, the inheritance which should have descended from them to us, the city in which our kings ruled, and inspired men prophesied, the tombs of our ancestors, liberty, independence, national existence, and that respect and honor to which the citizens of an established commonwealth are entitled, were all lost to us when Jerusalem fell; exile, captivity, scorn, oppression, and obloquy have since then, been our portion. When we reflect on all, and, still more, when we are forced to confess that 'we have sinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments; neither have we hearkened unto thy servants the prophets, who spake in thy name to our kings, our princes and our fathers, and all the people of the land. O Lord, righteous-

ness belongeth to thee, but unto us confusion of face, as at this day ; To the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee' (Dan. ix. 4—8). When these reflections present themselves to our minds, and this confession is wrung from our hearts, have we not cause sufficient to mourn, and to keep alive the memory of the calamities that befall us on that fatal day ? For we cannot be mistaken as to the cause why all these grievous misfortunes have befallen us : As by a coincidence which we dare not call accidental, it was on the ninth of Ab, that 'all the congregation lifted up their voices and cried, and the people wept that night. And all the children of Israel murmured against Moses and against Aaron' (Numb. xiv. 1, 2). On the same ninth of Ab, nine centuries later, Nebuchadnezzar, with sacrilegious hand, presumed to burn and raze that temple where the living God had proclaimed his presence. On the same ninth of Ab, Jerusalem trampled in the dust, and the flames of the second temple, lit by the savage bands of Titus, fulfilled the prediction of the prophet, That Zion shall be 'ploughed as a field and Jerusalem shall become heaps, and the mountain of the house as the high place of the forest.' (Micah iii. 12). And when, half a century later, the Jews, deceived by the pseudo-Messiah, Bar-Cosiba, attempted to shake off the Roman yoke, it was again on the ninth of

Ab that their last place of refuge and strong-hold Bether was stormed, and the blood of six hundred thousand victims glutted the inhuman vengeance of Hadrian.

"To us Jews,—while the calamitous fate, to which the Divine wrath has justly condemned us, carries grief and penitence to our hearts,—the strict and literal manner, in which the denunciations of divine justice have been fulfilled, affords a source of hope and consolation. It is related of the celebrated *tanai*, R. Akeba Ben Joseph, that as he and some of his disciples were passing the ruins of the holy temple, a jackall came out from the most holy part, where the glory of the Lord had formerly throned over the cherubim. His companions began bitterly to weep at the sight, while the Rabbi burst out into an exulting laughter. His astonished disciples exclaimed, 'Rabbi, why dost thou laugh ?' 'Why do ye weep ?' was his reply. 'How can we refrain from weeping,' answered they, 'when we see the glorious and holy temple of the Lord in ashes, the idolatrous heathen lording over the ruins and that most sacred spot, where the Lord of the Universe deigned visibly to dwell—that spot is now the abode of unclean animals ? How is it possible that the eyes which see this destruction and desecration,—caused by our sins and those of our ancestors,—should abstain from shedding abundant tears, or the oppressed bosom from giving vent to its poignant grief ?' 'Aye,' said the Rabbi, 'the prophet said, 'The mountain of Zion is desolate; jackals walk upon it;' and ye weep because ye have seen this fearful denunciation fulfilled : but the same prophet has likewise said, 'Thus saith the Lord, Be-

hold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be rebuilt upon her ruins, and the temple shall be restored to its former manner. And out of them shall proceed thanksgiving, and the voice of rejoicing. And I will multiply them, and they shall not be diminished; I will glorify them and they shall not be humbled.' Thus our happy restoration is foretold by the same authority which foretold our lamentable degradation. And when I behold how strictly and literally the denunciations of divine justice are carried into effect, I rejoice to think that the promises of divine mercy will not be less strictly and literally fulfilled.

"Feelings similar to those which possessed the venerable Rabbi at the sight of Jerusalem and its temple in ruins, and the prediction of its utter devastation accomplished even to the minutest particular, fill the breast of every Jew; and even while he mourns the fall of Zion and the sorrows of his people, a ray of hope bursts through the cloud of grief; so that, even while he weeps he feels that the day may not be far distant, when the mercy of his heavenly Father will issue the command, 'Shake thyself from the dust; arise, and sit down, O Jerusalem! Loose thyself from the bands of thy neck, O captive daughter of Zion!' (Isaiah lii. 2.) The past is to him a warranty for the future. Therefore, when, on the anniversary of his calamities, he sits down on the ground, and reads the Lamentations of Jeremiah, those beautiful and heart rending elegies, in which the inspired eye-witness of the first destruction mourned the grievous fate of Zion and the holy temple: when from sun-set to sun-set he fasts, so that

parched by the burning rays of the summer sun, not one drop of water passes his lips to allay his thirst, or cool the feverish heat of his woe-worn body: when, unshaved and bare-footed, he renounces every occupation save that of reciting the melancholy lines in which the poets of his people lament the fate of their brethren, and implore the mercy of their God; if such are the sad feelings which fill the breast of the man, and the impressive scenes which sink deeply into the minds of the youth, on the mournful anniversary of Zion's destruction, the succeeding Sabbath hears him avow his confidence and hope in the promises of his God; and proclaim aloud the consolation afforded to him by the merciful assurance of the Lord of Hosts. 'Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: For she hath received of the Lord's hand double for all her sins.' (Isaiah xl. 1, 2.)

"And while the pages of history record the murderous intentions of his nation's foes, defeated by the merciful interposition of Providence, thereby corroborating the assurance of Holy Writ, 'And yet for all that when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, for I am the Lord their God' (Levit. xxvi. 45). And the declaration of their Sovereign Protector, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Malachi iii. 6). While every day's experience proves to him, that, among all the wonderful events recorded in the annals of the world, none is so wonderful, so greatly surpassing

the attempts of human power, and the calculations of human foresight as the continued existence and preservation of his nation; which though exiled and dispersed, persecuted and reviled, suffering and oppressed, often denied the most common rights of humanity, and still more often made the victim of ruthless fanaticism and bigoted prejudice, still exists: when he sees this, he feels that he and his are preserved for a purpose, and that purpose the promised restoration of his people; and though generations pass, and centuries elapse, his hope is still unshaken, for the Lord has declared, 'I the Lord will hasten it in its time.' (Isaiah lx. 22.)

THE PROPHETICAL WORKS OF THE AMERICAN BRETHREN.

We are glad to learn that the subject of prophecy and the expectation of our Lord's appearing, are exciting great attention in America. We have seen no fewer than five cheap periodicals, published in that country, for the purpose of diffusing among all classes information on these important subjects. *The Signs of the times and Expositor of Prophecy*, *The Voice of Elijah*, *The Advent Herald*, *The Midnight Cry*, and *The City Watchman's Alarm*, are written in such a style as to adapt the great and interesting subjects of prophecy to the meanest capacities, and they are published at so low a price as to render them accessible to the poorest of the poor. Besides these periodicals, there are other works of a higher order, printed in a form such as to procure for them an extensive circulation. Of this class, are *The Second Advent Library*,

Spalding's Lectures on the Second coming and Kingdom of Christ, and *Millar's Works*, &c., all of which are written in a plain and practical manner, and contain much useful matter on a variety of highly important subjects. We regret, however, to find, that our American brethren are wrong as it regards one great point of prophecy. We refer to the views which they hold respecting the prophecies which relate to the restoration of the Jewish people to the land of their fathers. In all their works on prophecy which have come under our observation they reject the *literal* sense of those prophecies, and attach to them a mystical signification. Millar's views on this point may serve as a fair specimen of the whole. We give the following extracts from his recently published works.—

(We omit the Extracts.)

It is very obvious from these extracts that the author is unacquainted with the peculiar character of the prophetic language, and very inadequately qualified to interpret the Old Testament prophecies, and especially those which relate to the Jewish people. Throughout his whole writings, he confounds the temporal blessings, which God has promised to the Jews as a nation, with the spiritual blessings of the Gospel, which must always be kept distinct, if we would arrive at correct scriptural views of God's dispensations. Most happy should we be if we could put our transatlantic brethren right upon this important point of prophetic truth, the restoration of the Jews to the land of their fathers.

The following peculiarity of the prophetic language ought diligently to be attended to in interpreting

the prophecies : In the writings of the prophets, *Israel* and the *converted Gentiles* are never confounded together under the common patronymic of the former, but are carefully distinguished from each other, the names of *Jacob*, *Israel*, or *Judah*, being applied to one, together with the title of God's people (יְהוּדָה) in the singular number, while the general appellatives of *Gentiles*, (גוֹיִם), *peoples* (עַמִּים) and *nations*, or *families* (אֲחֵי), invariably in the plural number, are used to distinguish the nations of the world, whether in a *converted* or *unconverted* state. (See Isa. ii, xi., xlix. 6. lxi. 9; Psa. vi, 7; Jer. xxxiii. 9.) This single peculiarity of the prophetic language demolishes at once the spiritualizing system of interpretation followed by the American brethren, which rests upon this principle, namely, that in the glorious state of Messiah's kingdom, all national distinction between Jew and Gentile is to be entirely and finally abrogated. But if, as we have seen, appellatives implying national distinction are applied to both branches of Christ's family (i. e., to both Jews and Gentiles), even during the glorious dispensation of the age to come, then the continued existence of a distinct national polity of Israel, and by consequence, the certainty of their national and literal restoration, must be admitted.

No mistakes in religion are innocuous; and the one we have here pointed out must not only prove a stumbling block to such of the Jewish people as may be disposed to inquire into the truth of Christianity, but also tend to shake the confidence of weak believers in that sure word of prophecy, which is a light shining in a dark place; because, on the hypothesis of those

who deny the *literal* meaning, the most unequivocal declarations of prophecy are explained away, and, by a species of spiritual alchymy, made to signify something remote from their plain and obvious meaning. Our space does not allow us to say more on this subject at present; we shall, however, return to it on a future occasion.—HERSCHELL'S *Voice of Israel*.

"DAYS OF OLD."

A series of articles under this title has been commenced in "*The Voice of Jacob*," which, we think, will be interesting to our readers, not only from their intrinsic literary merit, but especially as exhibiting the reverential love, with which the mind of a thoughtful Jew broods over, and the vividness with which it can recall, the wondrous scenes of the early history of the race. We shall probably give the whole series as it appears.

NO. I. THE DEPARTURE FROM EGYPT.

The family of Merab was too little for the lamb; they made their count, and it sufficed for two households. Strangely mysterious did the scene appear to the young children, who marvelled that, at the wonted hour of rest, no preparations for rest were made; but men with girded loins, and sandalled feet, and staves that trembled in the stoutest hands, at that moment of excited expectation, surrounded the board, eating in haste the smoking portions of that one pet lamb, which on yesternorn had been their own playfellow. For Merab was poor; among the flocks and herds of Goshen he possessed the scantiest portion: the spoiler's hand had fallen heavily on his substance, the task-master's scourge

more heavily still on his lacerated shoulders. He was one of those who, by reason of civil bondage, had scarce lent an ear to the cheering voice of Moses; and the faint hope at one time awakened, too long deferred, had sickened his heart. Yet he obeyed: the lamb was duly slain, the lintel and the door-posts of his lowly house bore the sprinkling of a crimson dye; and, leaning for very weariness of body and mind on the old staff that had supported his father's steps, he finished his portion of the mysterious meal; and in murmured accents of querulous impatience, not unmingled with discontent, was commencing a remark, when young Jabin eagerly interposed—and the tones of that voice were always music to the ear of Merab.

"Hush, father—dear father! doubt not now, nought hath failed that the sons of Amram have spoken: nought shall fail, father; for He, the Eternal One, who hath seen our affliction and heard our cry, is able to deliver us. Oh, mistrust him not!" "Thou art right, Jabin," responds the neighbor who stood beside him. "The lip of eighteen summers speaks wisdom, Merab, when encouraging trust in the God of our father, Abraham. Let now thy first-born be thy teacher." But Jabin heeded not his words: faith in that young Hebrew's bosom was even strong as sight; and now, on the very verge of the midnight hour, his eye, his ear, his whole soul, were turned in one direction; towards Thebes, beneath some of whose hundred gates his young frame had often bent under the heavy load of brick, while the archway echoed to the thong that rent his tender flesh. Sought he vengeance? No, no: but he longed for deliverance: he longed yet more to see the glory of Israel's Great Deliverer.

Merab sought to speak; but a sudden awe enchained his tongue. Was it a rustling breeze that momentarily swept by, and gently shook the fragile dwelling? It

came, and it is gone:—was it the angel's wing in his terrible mission? No time for words, no time for thought; that yell of horror, those shrieks of agony, bespeak the consummation of Egypt's woe; and from every side a crowd of frantic suppliants pour in upon the tents of Goshen—"Haste, haste!" they cry, "depart, depart! we be all dead men!"

Jabin is everywhere: he has caught up the kneading trough with the unleavened dough: he has rolled the garments of the household into packages, proportioned to the strength of those upon whose shoulders they shall be bound; and many a glittering ornament, and many a piece of Egyptian gold, is wildly flung into them, by the distracted women who hasten his work. Just wages of Israel's hard toil! long unjustly withheld, now forced from the grasping hand by Him, whose is the silver, and whose is the gold! Jabin heeds not the treasure, freedom is the jewel that to his eyes out-flashes the radiance of the sun: freedom, as the gift of the eternal.

O night, much to be remembered by Israel in all generations for ever! yea, long as the sun and moon endure, shall Israel observe that night unto the Lord! Neither sun, nor moon, nor stars shone then upon their path, as they left far behind the land of their captivity; but a majestic column of wreathed clouds, in the semblance of living fire, resting its base on the horizon, and, towering to the zenith, illumined the night; and when Israel had fulfilled the last sacred duty, by reverently lifting from their resting place the embalmed remains of Joseph, the pillar moved onward; and, laden with the little substance that had been his own, enriched by spoils which he never dreamed of gathering, surrounded by the many thousands of his fellow bondsmen, while his wondering little ones clung to the folds of his vestment, Merab strode along; his heart drinking in the soft tones of Jabin's voice,

while heavily laden, he sustained his mother's steps, and rapturously exclaimed, "Said I not truly? hath not the Eternal delivered Israel?"

NO. 2. THE RED SEA.

"Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Such was the cry, as the heads of those weeping families pressed upon Moses, in the wrathful anguish of utter despair; and the shrill voices of agonized mothers, clasping their babes to bosoms that well nigh burst with the heavings of sorrow, took up the reproachful wail,—
"Wherefore hast thou dealt thus with us, to carry us out of Egypt?"
Alas! those afflicted ones were looking around them, at the rocks on either hand, at the swiftly advancing chariots and horsemen, who pursued to close them in, at the waves of the sea that rolled and rippled even to their feet, and again, half drowned in the screams of terrified children, the lowings of perplexed herds, the smothered thunder of distant martial music, and the hoarse murmur of a rising wind that swept the darkening deep, peeled forth the bitter cry, "It were better for us to serve the Egyptians, than that we should die in the wilderness."

Was young Jabin's voice distinguishable in that tumultuous current? No, for Jabin looked not to the right, nor to the left; to the pursuing foe, nor to the opposing flood. His eye was fixed immoveably upon that tall column of cloud, the mysterious vanguard of their host, which, as night began to close, assumed a glow, faint as yet, but to which the softest glory of the setting sunbeam was dull, and heavy and earthly. Whilst that pillar shone with light, Jabin saw no darkness in any accompanying dispensation; whithersoever that pillar led, Jabin was content to follow, not enquiring whether the next step would plant his foot on earth, or flood or flame. He thought on the wonders that were past; his faith stretched for-

ward to the promise of what was to come; and though his cheek was pale, and his knee trembled, the only fear that agitated his bosom, was fear lest Israel's doubts and murmurings might prevail over the long suffering patience of the Eternal.

See, terror hath overcome the young Hebrew, and a cry escapes from his lips also, for, suddenly the object of his hopes retreats; it rises high, it floats far above the heads of the people, and approaches the ranks of their enemies. Is Israel then at length forsaken? No, a burst of radiance brighter than the noon-day sun, sheds joyous day upon their host, while beyond, the very blackest darkness enwraps the Egyptian army; proving that He who gave light in Goshen, is still with His people—still against their oppressors. Wherefore does Moses advance to the very brink of the sea? Why stretch that wonder-working hand towards the distant shore? The Lord hath communed with him, and given the word, "Speak to the children of Israel, that they go forward!"

Forward! the sea is there, rolling in its undiscovered depths. Nay, but if God says forward, what barrier shall oppose? It was a fearful and a glorious, and a beautiful sight, when those waters heard and obeyed, and rolled themselves on either side, and heaped their glittering stores, curling into lotty battlements, and sparkled in the fiery glow that dried in a moment their evacuated caverns. Oh then indeed, "the deep lifted up his hands, he lifted up his hands on high," and the pinions of the Lord were heard among his billows. Go forward, Israel, for before thee is dry land, and the waters are a wall on the right hand, and on the left. Tears burst from the eyes of Merab, as, among the foremost, he stepped down into that strange path, shamed and humbled, and heart-struck by this new miracle: but Jabin hastens not; the rapture of triumphant faith pervades his soul, to the exclusion even of all

that filial and fraternal love endear. He stands upon a jutting ledge of rocky ground, to gaze upon the scene, while, calm and confiding under the overpowering influence of the light that penetrated to their very souls, the immense multitude descended into the bed of the sea, and laughing babes essayed to touch the bright wall of water; and the little kids sported beside their dams, and the observant camel looked around, conscious that he was journeying through untrodden paths. But while Jabin gazed, fierce tumult rose among the Egyptian host; perplexed in darkness, maddened by rage, onward they came, and Jabin heard the voice of hot pursuit. He heard, and shouted an exulting farewell to the oppressors whom Israel was never more to behold; then bursting into a song of praise, he bounded lightly over rock and reef, for the first and last time visible to mortal eye, and was again by the side of his father, who in smothered accents greeted him, "Bless thee, my son! The glory of the Lord is terrible; but His mercy endureth for ever!"

LETTER FROM PROF. BUSH.

*To the Editor of the
Jewish Chronicle.*

DEAR SIR—To the general tone and tenor of your remarks in the last number of the Jewish Chronicle, on my recent pamphlet, "The Valley of Vision," I have no exceptions to take. The critique, I have no doubt, was prompted by a candid and kindly spirit, and I am entirely willing that your objections to the argument should go, as they will, for what they are worth. It is no unusual thing for different minds to draw different conclusions from the same premises, and especially on a subject so obscure as that of unfulfilled prophecy. But it has occurred to me that on one point your remarks might make an impression on the

minds of your readers, equally remote from the truth, and from your own intentions. I allude to the paragraph in which you hint at my views on the general subject of the Resurrection. It has struck me, that on a casual perusal of your language the idea might be conveyed, that I denied or doubted the doctrine, in its broad enunciation, that *the dead shall be raised*. From this doctrine I could not of course dissent, without renouncing all claims to be entitled a believer in Christianity. My peculiarities of creed on that head have respect entirely, not to the *fact*, but to the *nature* of the resurrection, whether the true scriptural doctrine implies the resurrection of the identical material body which the soul inhabits in the present world. On this point, there is, no doubt, room for considerable diversity of opinion, even among those who perfectly agree in the general doctrine of a resurrection, and of a resurrection in a body. But my views on this subject will soon be given to the public, in a formal treatise, in which the whole theme is discussed *in extenso*, both on the ground of reason and revelation.

As I am confident that you would be equally reluctant with myself, that any erroneous apprehension should be created by your expressions on this subject, you will readily, I presume, allow me the opportunity of uttering this word of preventive explanation.

With much interest in the cause in which you are engaged,

I remain, dear Sir,

Very truly, yours, &c.

GEORGE BUSH.

New York, July 12, 1844.

We feel a pleasure in inserting the above communication from Professor Bush, and annex to it but one remark.

It never was our intention certainly to represent him as denying that Scripture does *speak* of a resurrection of the dead, any more than Socinians deny the *existence*

of texts, which demonstrate the divinity of the Saviour. All that we said, or meant to say, was, that "This most precious, consolatory doctrine of the resurrection of the *human body* at the last day has no place in our author's creed," and that his explanations of the passages, which teach it, belong to the class called *explaining away*. If, indeed, our friend believes that the resurrection is to be "in a body," *as distinct from the immaterial soul*, and that this resurrection body is none other than the old "vile body," only "changed, and fashioned like unto Christ's glorious body, according to the working whereby he is able even to *subdue* all things unto himself;"—in other words,

if he is prepared to allow that the "body," which is "raised in incorruption, in glory, in power, a spiritual body," *is what was "sown in corruption, in dishonor, in weakness, a natural body,"* or that there is any conceivable, or possible, connection between the two, then there is really no difference between him and us, nor any "peculiarities of creed on that head" on either side, and in our former remarks we did him, however unintentionally, a serious wrong. But we understood him, and regret that we still understand him, as denying all this. Should the forthcoming work prove that we misconceive his meaning, none will more heartily rejoice than we.

JEWISH CALENDAR FOR AUGUST.

Day of Solar month.	Day of the week.	Sabbath commences	OCCURRENCES
Aug. 3	Sabbath,	6½	עקב
10	"	6½	דאה
15	Thursday,		Roshodesh Ellul
16	Friday,		1st day of "
17	Sabbath,	6½	שפט"ם
24	"	6	כ"ה זצ"ה
31	"	6	כ"ה תכ"ה

MISSIONARY INTELLIGENCE.

NEW YORK CITY MISSION.

EXTRACTS FROM MR. FORRESTER'S JOURNAL.

"April 9th.—At No. — Street I had an interview with two Jews and a Jewess, but they tried to shut my mouth at once, by saying, "We are Jews, and will live and die Jews; and if you are born of christian parents, then remain a christian. That

is our belief: let every one stick to the religion of his father." I replied, "Your doctrine will not hold good, and I can prove it by your own bible." "Do it then," was the reply. I asked, "What was the religion of the father of old Abraham?" This question shut up their mouths, for they knew not what to say. However, we parted good friends, each adhering to his own views.

"April 15th.—I was next directed,

after much inquiry, to No. — Street, where I found four Jews in a shop. They were all disposed to receive German tracts, which they all could read; but one of them said,—"We Jews do not believe in Jesus Christ as God." I replied, "Your unbelief does not prove that he was not God." "How can God be three and one?" "How can you be three and one?" "I am only one person." "You have a body, you have a soul and spirit; how many is that?" "But I am only one." "So God is only one." "I cannot comprehend three in one." "There are a thousand things around us, that we cannot comprehend, and God has said, 'there is none by searching can find Him out.'" The owner of the store invited me to call again.

April 18th.—My next call was at No. — St., where I found three Jews and a Jewess. After considerable conversation, one of the Jews said to me, "Do you know that my wife is going to be baptized?" I looked at him with astonishment, and said, "Is it so? Has the spirit of God convinced her of sin, and led her to seek deliverance through Jesus Christ's righteousness?" To which he replied, "I know not; but she is resolved to be baptized." The man looked dejected, and went into another room.

April 19th.—At No. — Street, I found two families of German Jews. They were strangers to me. I presented my tracts to them, and one of them said, "We cannot read English." I replied, "My tracts are not English; come, read for yourself." Both families being in one room, they looked over my tracts, and one of them saw some Hebrew words which enchanted them. They immediately became friendly all at once, and said, "Good old man, bring us some more tracts."

It is impossible for me to remember one tenth of the conversation that passes between the Jews and me from day to day.

April 23d.—I met a dejected-looking Jew this morning in — Street, and I stopped him and said, "My brother, what aileth thee?" He re-

plied, "I am a Jew, and I am very poor. I have a wife and one child. I go out with a basket of small goods. Some days I do not make enough to buy a loaf of bread; and some days I go without eating." I gave him 25 cents of the Society's money, and then said, "Have you a bible?" "I have a Hebrew one." "Does it contain more than the five books of Moses?" "Yes, it has our prayers in it." "What do you think of the writings of the prophet Isaiah?" "I cannot understand his words." "Who does Isaiah mean when he says, 'He was wounded for our transgressions?'" "He meant a great king, but he is dead." "No, he lives; he arose from the dead on the morning of the third day after his death." "I must go; I have no more time; farewell." "Stop, my friend, and please to inform me who the Prophet Isaiah meant in the 7th chapter and 14th verse, where he saith, 'The Lord himself shall give you a sign; behold, a virgin, &c.?' " "Excuse me, sir, I have no time." So, off he went.

April 25th.—I was directed by a grocer to No. — Street, where I conversed for some time with three Jewish ladies; two of them were young, and one about middle age. They soon found out that I was the person who gave German bibles to the children of Abraham; and the young ladies behaved so pleasant and kind, that I could not help praying to God for them secretly, while I talked with them about the writings of that holy and humble man, Isaiah. One of them said, "Sir, I would be thankful to you, if you would give me a German bible. I do like to read that book. I borrowed one from a friend, who said, however, he had got it from an old Christian man, and had promised that man to show it to him every time he called. So I had to give it up." The other young Jewess also pled hard for a copy, and I promised to supply them both, as far as I was able.

April 26th.—At No. — Street, reside a German Jew and his wife. They immediately said, "We have

heard of you, that you give German bibles to our people, and we are anxious to possess one, and would be thankful to you if you would bring us one." "What do you want a bible for?" "To read in it." "Do you believe the bible is the word of God?" "I believe that the writings of Moses and the prophets are the word of God." "As a kind friend, I ask what you understand by the words of the prophet Isaiah, 'Behold, a virgin, &c.?' " "Honestly, I never understood that passage." I then explained; but they could not or would not believe me.

April 30th.—This morning I met a Jew in — St. He had seen me before, and said, "You kind gentleman, you gave me once a German bible; he is very good; I read him every time I can. I dank you for dat book."

At No. — Street, I visited three families of German Jews. The Rabbies, I believe, have poisoned their minds against me. They spoke as if they wished me to be offended with them. They all came together in one apartment, and began to laugh and ridicule. I calmly said, "You children of Abraham, what harm have I done to you?" One of the boldest said in reply, "You have tried to turn us away from our religion. You have given the poor Jews money, bibles, tracts, and notices to attend worship, where they worship three Gods—Father, Son, and Holy Ghost." I replied, "I have given the Jews bibles, tracts, and money, when very poor, and notices to attend the worship of the one eternal God; for true Christians know of but one, and no more." "We do not wish you to come here again." "If the Lord send me with a message to you, I will come again." "We do not wish to hear you condemn our *Talmud*, the belief of our forefathers." "You and I have no authority to believe anything, but that which is according to God's word found in the Old and New Testaments." "We do not believe the New Testament." "Neither do you believe the old; both agree that Jesus of Nazareth is the Messiah."

May 14th.—At Nos. — — Ave-

nue —, I conversed with seven families. Some of these had lately moved there, and were strangers to me; but my old Jewish friends who remained at these Nos. introduced me as the kind Bible-man. So I was politely received by them all. They anxiously accepted of tracts, and conversed with me about the meaning of them.

At Nos. — — Avenue —, I conversed with four German families; three of them would have liked to detain me all day. They are nearly related, and live in the greatest friendship. About 7 or 8 months ago I called to see one of these families, and found the mother at the point of death, as the inmates supposed. I told them that I sincerely sympathized with them, and asked the privilege to pray for her at the bed-side. My request was granted, and God spared and restored her for his own name's sake. The sick mother, unable to speak, yet was able to hear, and to this day kisses my hand every time I call to see her family. But let me not deceive any one who may read this; for she is still a firm Jewess, and the spirit of God alone can make her a true Christian—no man can do it.

I thank God that I have been sustained through the rainy storm of this day.

May 16th.—I called at the — Market, and conversed with a Jew, who is a butcher, and to whom I gave a German bible, say nine months ago. He is a rough man, but always polite to me. I inquired if he read his bible, and he answered, "I do."

At No. — Street, a Jew keeps a porterhouse and billiard table. I stood perhaps a minute, and looked at the sign, and said to myself, "It will be only loss of time to go in there." So I walked off some ten or twelve steps, when it came into my mind, that I was ashamed of Jesus. I wheeled about, and said, "No, no." I walked in, and found two Jews at the billiard table with their clubs and balls ready to begin. I called to them, and said, "Here I have something that will instruct you." Both of them came, and I gave each of them a German tract.

THE LONDON SOCIETY.

Abstract of proceedings at the Thirty Sixth Anniversary, held in Exeter Hall, May 3d, 1844.

The ANNUAL SERMON was preached at the Episcopal Jews' Chapel, Bethnal-green, on Thursday afternoon, May 2d, 1844, by the Right Rev. the Lord Bishop of Winchester, from Isaiah lxvi. 18; "It shall come, that I will gather all nations and tongues; and they shall see my glory."—Collection, 37*l.* 12*s.* 1*d.*

The ANNUAL MEETING was held on Friday, May 3, at Exeter Hall, Strand; Sir Thomas Baring, Bart., President of the Society, in the chair. The Hebrew Children were ranged on the platform, and, as usual, sung several appropriate Hebrew and English Hymns during the hour before the commencement of the meeting.

The CHAIRMAN. — Amidst the events, political, moral, and religious, that are passing around us, and which ought to awaken from spiritual lethargy the most indifferent and careless, there is nothing more remarkable than the increasing degree of interest that has been excited throughout the whole length and breadth of the country in favour of the Jews. To what cause is this to be ascribed? As a secondary cause we may ascribe it to a more intimate acquaintance with the Word of God, we may impute it also to a better knowledge of the character of the Jews themselves. Heretofore there was no epithet too severe that we did not make use of in pointing to a Jew, but from a more intimate knowledge of their character, we have had every reason to alter our opinions concerning them. The Jews, as a nation (I speak not of individuals, because amongst Jews, as well as Gentiles, there are many unworthy characters), as a nation they are an intelligent, intellectual, and benevolent people, susceptible of all the best feelings of sympathy and kindness; and I do hope, and I believe, that a blessing will be ours,—

a national blessing, from our having espoused the cause of the Jews.

The LORD BISHOP OF RIPON:— But while we meditate upon the mercies vouchsafed to this Society, let us dwell for a moment upon the blessings which are reflected upon ourselves; blessings which cannot fail to result, if only we are engaged in this truly Christian work in the spirit of humility and faith, in the fear of God, and in love to our adorable Saviour, with a longing for the welfare and salvation of souls. We all recollect, doubtless, that early promise, "Blessed is he that blesseth thee;" and I trust that every individual in this vast assembly has before this experienced the realization of that promise in his own heart. For how can it be otherwise, if the work be undertaken in the spirit of a true follower of the Saviour? I speak not now of those general blessings, which cannot fail to attend upon all who engage in earnest in promoting missionary works in general, those who would be forward in conveying to the benighted Heathen the blessings of the everlasting Gospel,—but I would refer more especially to that improvement and that edification which seems to belong more especially to those who enter upon the cause in which we are this day engaged. Surely no one who studies deeply and earnestly and devoutly the sure word or prophecy with respect to the future fate and fortune of the Jews, can be otherwise than improved and advanced in Christian edification; especially in these respects, in that it must bring more forcibly and strikingly before him the evidences of the future advent of the Saviour in glory; in that it must bring more visibly before him the latter-day glories of the Christian Church; in that it can scarcely fail to animate him with far more earnest longings for that period which every Christian is bound to look for, and to love and hope for.

The Right Hon. Sir GEORGE H. ROSE, G. C. H.—With respect to

our finances, this is worth consideration, how eminently and signally the Lord has been pleased to support the means of maintaining and assisting those operations we have undertaken; inasmuch as whilst we have seen sister Societies, to which we are all attached, embarrassed and suffering under distress, yet it has so pleased God to deal with this Society, that we may venture humbly to receive it as a mark that our labours are not despised by our Heavenly Father. And now simply confining myself to a prayer, that God may continue to bless our work, and that those fearful events, which are now casting their shadows before, may not find us otherwise than with our lamps burning, I would implore a blessing upon this Society, which, if I understand anything of prophecy, is an instrument for fulfilling it, and for preparing the way for the King of the Jews to fill the throne of his father David.

The Rev. J. H. STEWART.—No one who is acquainted with the distresses of the Jewish convert, who openly confesses the faith of Christ and Him crucified, but must pity him; must feel that such an one is placed in a condition next to the martyrs. For these converts have to endure many of the sufferings to which our confessors of old were exposed. It may not be known to all this large assembly, that the Society was originally framed upon the principle of giving temporal relief to the Jews. It united both together. After that course had been pursued for about eleven years, in consequence of some of the Jews who made a profession of Christianity having deceived the Society, and from the then low state of the funds, from an earnest desire, also, to save their souls in the day of Christ, a new regulation was made; but as it seldom happens that fallible creatures like us can keep the happy medium, it was not enough that a Resolution was adopted that the Society should seek the spiritual good of the Jews, but a law was

passed that we should no longer give temporal relief to the Jews. In this, I conceive, that whilst in many things this Society has the pre-eminence, here was a sad mistake; for there is no Society that I know of that makes this a fundamental part of its constitution, that it will not give any temporal relief to those to whom it gives spiritual relief, therefore I feel very happy that the Committee are to take that subject into their serious consideration.

The Rev. HUGH STOWELL.—It is no marvel that we should have had such misrepresentations and misapprehensions of the Church in the Holy City, while it is eyed by all the enemies of Protestant truth with the deepest jealousy, misgiving and mistrust. But if Rome is the centre of a Paganized Christianity, Jerusalem should be the centre of Protestant Christianity; and if we have a spiritual metropolis at all, it should be the spiritual metropolis which the Lord himself hath declared shall take her place amidst the world, when "her walls shall be Salvation, and her gates Praise; and the name of the city shall be, The Lord is there;" and where the Lord is his people will be. Their hearts will turn to Jerusalem as the sunflower does to the sun, for there the Sun of Righteousness shines with its richest splendour and glory. This we already see, in some degree, in the bond of Protestant union which has been commenced. Prussia and England have there joined, we trust with heart and hand, in solemn pledge to uphold the rights of the metropolitan Church against the usurping Church of Rome—the Church of the mystical Babylon—which shall fall, and the Church of Jerusalem shall be triumphant.

It is not long ago that I received half-a-crown from some poor working man for a sister Institution, and, written inside the paper which contained it, were these words—"Saved by fasting from dinners on Sundays." How little do we know of

the amount of Christian self-denial which goes to add the drops that make up the reservoir of Christian charity! Ought we not to economize with faithfulness and scrupulosity what is given, oftener from the scantiness and depths of poverty than from the abundance of wealthiness?

We hear the Jews constantly spoken ill of, and we are accustomed to hear persons talk of men of business "Jewing one another," and of a man being "a Jew" in his dealing, until we get insensibly to do great injustice to the character of the Jews. I do not think that a Jew is more disposed to be hypocritical than a Gentile, or that an unbelieving Jew is worse than an unconverted Gentile. We perhaps make him worse. A man is probably made worse in his moral character by the circumstances in which he is placed. The way to make a man a rogue is to suspect him. The way to make a servant honest is to treat him with confidence, and then you beget and cherish a feeling of honesty and uprightness; you give him a character to maintain, and you lead him step by step to higher attainments. Our blessed Lord and Master, who is infinitely wiser than we, in this as in other things, did not frown because the multitude followed him for the loaves and fishes, but he took such pity upon their temporal wants that he miraculously multiplied the food to feed them, and thus he gained a vantage ground for directing them to spiritual good. Let us do likewise; let us show the Jew the superiority of our Christianity, by our sympathy, our compassion, and our active charity. Let us turn to the poor Jew by the way side, and "bind up his wounds, and pour in oil and wine;" and when he sees that we are friends to his body, he will begin perhaps to see that we are friends to his soul.

In this, and in every other good work, it behoves us to be doubly diligent. The signs of the times warn us to be watchful and active.

We may think now and then that there is a hush and a lull in the storm; yet still to the ear and eye of faith the clouds and the storm are continuing to gather for an approaching conflict and struggle.

Thus it is in our own Church. What divisions and siftings have we amongst ourselves! We cannot boast of tranquillity. Everything seems to be gathering for some mighty storm and battle. But, thank God, that although it come, if we are faithful to Him, the tempest and the artillery of warfare will be but the sound of the approach of his chariot wheels! He will take the case into his own hands, and the storm shall be succeeded by a great calm, and the world of trouble shall give way to a world of tranquillity and peace!

The Rev. W. R. FREMANTLE.—I consider the Mission at Jerusalem the most important act yet performed by this Society. There has been a manifest blessing on it, and the effects produced by it throughout the world are very remarkable. A friend lately told me that he was visited near London by two Jews from the East. They were perfect strangers, but they came to him and asked him in their manner, "What is all this about?" "What do you mean?" inquired my friend. They said that they had heard so much about what was going on at Jerusalem, that they wanted to inquire into it. He told them that he did not know, but certainly there seemed to be a great change of opinion with regard to the state of things in the Jewish nation, and asked them if they read the Scriptures. They said, "Sometimes." He then took out his Bible, and read in Hebrew the fifty-third chapter of Isaiah. They declared they had never heard it before, and said, "Give us the light of it." A remarkable expression. He took occasion then to unfold to them the Scriptures, pointing their attention to the Man of sorrows, whom the Jews "slew and hanged on a tree." Their hearts were evidently touched, and they asked for some Scripture portions. He gave them

some corresponding sheets of the Old and New Testaments. They afterwards wrote to him, and said they found that the New Testament was the interpretation of the Old.

The son of our respected chairman was lately addressing a large meeting at Oxford, and related that there had been a fire there, and the house of a Jew, a most respectable man, was burnt to the ground. It had been said that he retired to his room to search for specie and jewels which were locked up in it, and that he and his daughter perished in the flames. I cannot say how that was; but what he did was not more than any Gentile would have done under similar circumstances. His poor wife was saved; but she was plunged into the deepest distress. As she was sitting on the ground, somewhat after the Eastern fashion, mourning her miserable condition as a bereaved mother and a widowed wife, a Christian lady came to her and said, "I pity you very much, indeed; I feel deeply for you, for I love the Jews." The poor widow looked up, in the midst of her tears, and said, "You have good cause to love the Jews, for your Christ whom you worship was a Jew."

THE REV. E. BICKERSTETH.—There may be perhaps a fear of committing our friends who have joined our Societies to particular principles and doctrines; and great wisdom, and patience, and perseverance, are requisite no doubt in carrying on our measures. But what is our great guide in all these great difficulties? Not human tradition, but the Word of the living God. We have no committal of any persons who have joined us, in adhering to the great fundamental principles of the Protestant Reformation. If any one be offended at those principles, we can only say, that from the beginning we always avowed them; from the beginning we have steadfastly adhered to them; and by the grace of God, the great Evangelical principle of salvation by grace through faith only, and not of works, shall continue to be the standard of our religious Societies. We will not be robbed of the Gospel of Christ by

any who, however they may repudiate Popery by name, hold its fundamental principles. Our religious Societies are purely Protestant and Evangelical. We conceal it not; we glory in it. We will confess it before the whole world. We desire not a support that is not based upon such principles. The great principles of our religious Societies have ever been those fundamental principles which are found in the Articles of our Church; and her formularies, the principles of the grand Reformation of the sixteenth century; and by the grace of God we will adhere to them to the end. And I feel that this has a direct connection with the Jews' Society in this view: the principle of Popery has ever been persecution of the Jews, opposition to them, and marked efforts to oppress the Jews. All the chief persecutions of the Jews in our own country were in the days of Popery; and so it is to this day. Popery is ever hostile to the Jewish people. The great principle of the Protestant Reformation with regard to this subject, as avowed by Luther, and maintained by all faithful Protestants ever since, has been to bring before the Jews the doctrine of salvation by free grace, and to lead the Jews to Christ Jesus, as the only Saviour of Jew and Gentile. Here, then, we stand on this great Protestant principle in our efforts for Israel; and I rejoice that this feeling is more and more spreading throughout our country and throughout the world. I am not sorry even that our Dissenting brethren have formed a Society for the conversion of the Jew. I hope they will do good to Israel. I am sure they will do good to themselves, for no one can take a part in this work without experiencing the promise, "I will bless them that bless thee." I am thankful to see that the foreign Protestants are taking a little interest in this cause.

And sure I am, that we cannot take better steps for doing good at home, than by stirring up the hearts of Christians to larger efforts of doing good to the Jew and Gentile throughout the world. Then again, it is very striking

to see that all these efforts are full of spiritual blessings. What a touching remark that was of the King of Prussia, that he hoped the establishment of a bishopric in Jerusalem would be the means of Christians being united together over the tomb of their common Saviour. I do believe that the exertions for the Jews have been a great instrument of enlarging that most blessed and desirable of all objects, the union of "All who love the Lord Jesus Christ in sincerity." More and more may that spirit of union and love spread. One great motive with me in all these exertions has been adverted to once or twice in the proceedings of the day. We all believe that our Lord Jesus Christ is coming again from heaven to earth; we all desire to be looking for Him; I, for my part, believe, that He will come personally and visibly before the millennium, and will reign during the millennial period; I, for my part, believe He will come

speedily; and believing this from my heart, and confessing it with my mouth, should I not be deeply guilty in His sight if I did not labour to the utmost for the salvation of his people Israel, when I know he has said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth;" when I know he wept over Jerusalem, and had such a tender sympathy for that people, that he was sent to the lost sheep of the house of Israel; and when I know further, that he has given a solemn command to all the ends of the earth to say to the daughter of Zion, "Behold, thy Saviour cometh." Here, then, is a quickening motive with me for every effort for the salvation of Israel; and thanks be to God, all these efforts abroad are returning such benefits at home.

The Treasurer of the A. S. M. C. J. gratefully acknowledges the receipt during the last month, (to July 15th,) of the following donations and subscriptions to the funds of the Society:—

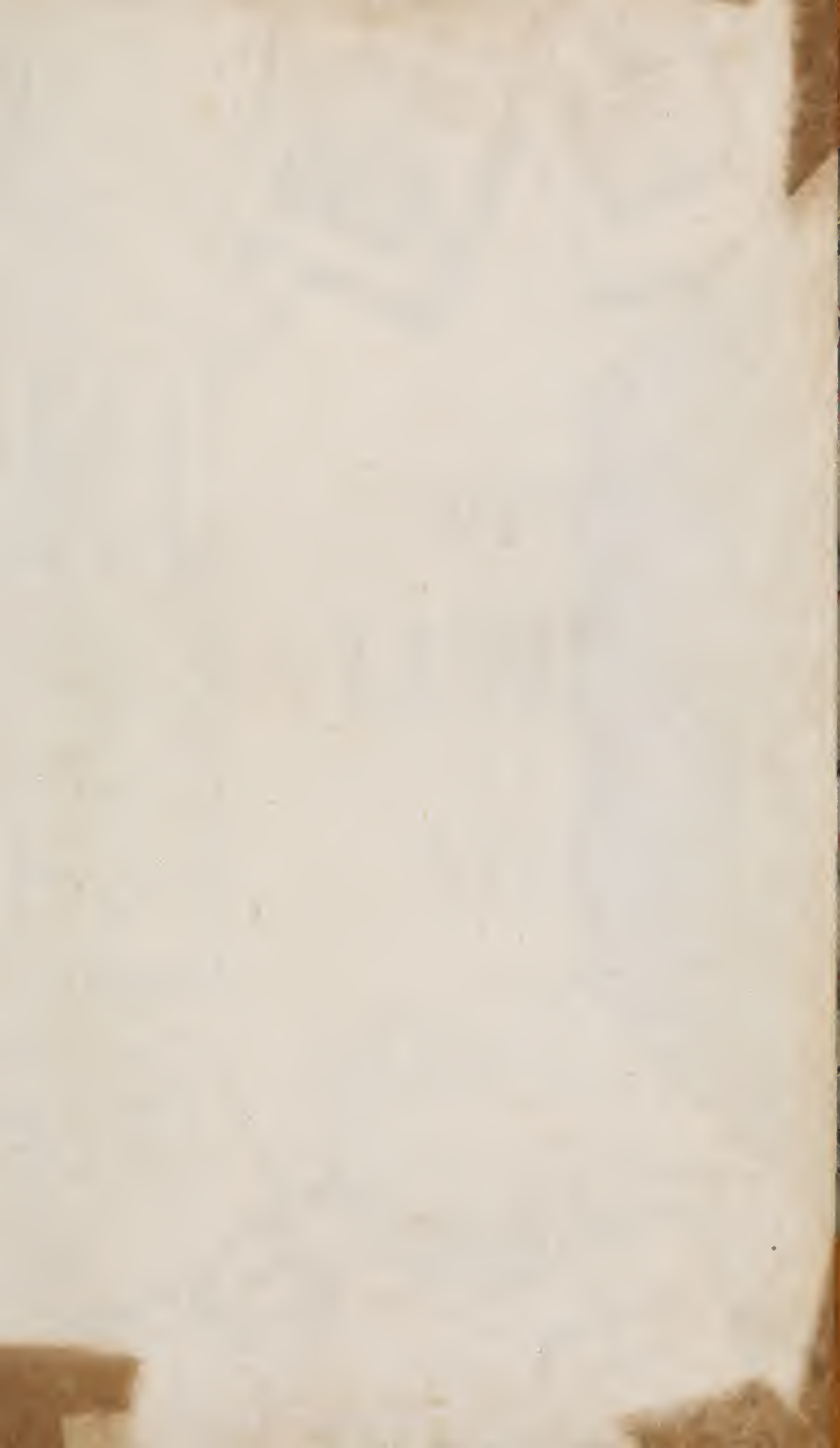
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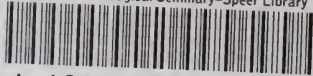
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